

LSFT 2405
Dominican Rite Practicum

Prepared by the Instructor

2020

Dominican Rite Practicum

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Course Description

This course is a 1.5 unit graded liturgical practicum open to Dominican friar students, normally after residency year, best in the year of deaconal or priestly ordination. The **goal** is to acquire the ability to celebrate Low Mass and Missa Cantata according to the traditional Dominican Rite in Latin. The **outcome** will be a correct and fluid "dry Mass" celebration of the Dominican Rite Low Mass and of the *Missa Cantata*. These two exercises will in equal parts provide the two graded "exams" of the course. The format will be a practicum in which students perform the rite under the direction of the instructor.

Admission to the Class

Dominican friars who would like to be admitted to the class need to arrange an interview with the instructor. At the interview they will be asked to recite from memory the texts found on the next page. This memorization is not-negotiable and will serve to prove that the student is ready to undertake the heavy memorization element of the class. **As this class is only open to Western Dominican Province student brothers it will be held at St. Albert's with social distancing.**

Required Books and Materials

William R. Bonniwell, ed., *Dominican Ceremonial for Mass and Benediction* (1946; rpt. Oakland: Dominican Liturgy Publications, 2012), \$22.75, order at:

<http://www.lulu.com/shop/william-r-bonniwell-op/dominican-ceremonial-for-mass-and-benediction/hardcover/product-21602438.html>

Dominican Altar Boys' Manual According to the Rite of the Order of Preachers (1945; rpt. Oakland: Dominican Liturgy Publications, 2011), \$9.50, order at:

<http://www.lulu.com/shop/dominican-liturgy-publications/dominican-altar-boys-manual/paperback/product-18710629.html>

"Vesting Prayers of the Priest." PDF download:

<http://media.musicasacra.com/dominican/Texts/vesting.pdf>

"Calendarium Ord. Præd. Reformatum Secundum Rubricæ Brevarii et Missalis S.C.R. Prot. N. O.126/960 (16 Dec. 1960)" Download this universal calendar for 1962 usage here:

<http://media.musicasacra.com/dominican/C-op.pdf>

Optional Materials

Dominican Rite Mass: Latin-English (Oakland: Dominican Liturgy Publications, 2011) \$8.25, order:

<http://www.lulu.com/shop/fr-augustine-thompson-op/dominican-rite-mass/paperback/product-20404368.html>

Cantus Lectionum Missarum pro Dominicis et Festis Maioribus iuxta Notam Regualae Cantus O.P. (Oakland: Dominican Liturgy Publications, 2014), \$33.25, order:

<http://www.lulu.com/shop/pro-dominicis-et-festis-maioribus/cantus-lectionum-missarum-sop/hardcover/product-21702474.html> Lacking this, tones are found at end of syllabus.

Other reprints of Dominican liturgical books may be ordered here:

<http://www.lulu.com/spotlight/athompsonatdsptdotcom>

PRAYERS TO BE MEMORIZED BEFORE INTERVIEW WITH INSTRUCTOR

PRAYERS AT THE FOOT OF THE ALTAR

Priest (silently): Actiões nostras, quæsumus Dómine, aspirándo prævéni et adiuvándo prosequere; ut cuncta nostra operátio a te semper incípiat et per te cœpta finiátur. Per Christum Dóminum nostrum. Amen.

Priest (aloud): In nómine ✠ Patris et Fílii et Spíritus Sancti.

Ministers (aloud): Amen.

Priest (aloud): Confitémini Dómino quóniam bonus.

Ministers (aloud): Quóniam in sæculum misericórdia eius.

Priest (quietly): Confíteor Deo omnipoténti, et beátæ Mariæ semper vírgini, et beáto Domínico patri nostro, et ómnibus sanctis, et vobis, fratres, quia peccávi nimis, cogitatióne, locutióne, ópera et omissiόne, mea culpa (*Do not strike beast*), precor vos oráre pro me.

Ministers (quietly): Misereátur tui omnipotens Deus et dimmittat tibi ómnia peccáta tua, liberat te ab omni malo, salvet et confirmet in omni ópere bono, et perdúcam te ad vitam æternam.

Priest (quietly): Amen.

Ministers (quietly): Confíteor Deo omnipoténti, et beátæ Mariæ semper vírgini, et beáto Domínico patri nostro, et ómnibus sanctis, et tibi, pater, quia peccávi nimis, cogitatióne, locutióne, ópera et omissiόne, mea culpa (*Do not strike beast*), precor te oráre pro me.

Priest (quietly): Misereátur vestri omnipotens Deus et dimmittat vobis omnia peccáta tua, liberat vos ab omni malo, salvet et confirmet in omni ópere bono, et perdúcat vos ad vitam æternam.

Ministers (quietly): Amen.

Priest (quietly): Absolutiόnem et remissiόnem ómnium peccatórum vestrórum, tríbuat vobis, omnipotens et miséricors Dóminus. (*Do not make the Sign of the Cross*)

Ministers (quietly): Amen.

Priest (quietly): Adiutórium nostrum in nómine Dómine.

Ministers (quietly): Qui fecit cælum et terram.

Priest (silently): Aufer a nobis, quæsumus, Dómine, iniquitátes nostras: ut ad Sancta sanctórum puris mereámur mentibus introíre. Per Christum Dóminum nostrum. Amen.

Priest (silently): In nómine ✠ Patris et Fílii et Spíritus Sancti Amen.

USUAL CONCLUSION OF COLLECTS

Per Dóminum nostrum Iesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus. Per ómnia sæcula saeculórum. Amen.

VERSE BEFORE THE GOSPEL

Dóminus sit in corde meo, et in lábiis meis, ad pronuntiándum sanctum Evangélium pacis.

Syllabus

Note the the homework assignments are to be completed BEFORE THE SESSION for which they are assigned. Students will be paired at the first meeting so that each student can practice Mass with the paired other student serving as "altarboy" and vice versa. For the Missa Cantata section you will be in groups of three, since two altar boys are needed for that Mass.

WK 1: Introduction to the Dominican Rite (Lecture). History, Spirituality, and canonical status of the Rite. Pronunciation of Latin. Practical issues for celebration according to the "form of 1962." Comparison of the 1933 and 1965 Missals.

Homework: Read and prepare Bonniwell, pp. 5-21, and memorize the **Vesting Prayers** found in this reading. You will be quized on the Vesting Prayers (and each week's memorization assignment as it occurs). Also review *Altar Boys' Manual*, pp. 5-23.

WK 2: Practicum on the Prayers at the Foot of the Altar

Homework: Have read and prepared Bonniwell, pp. 22-25, and review the **Prayers at the Foot of the Altar**. Also read Bonniwell, pp. 49-50, which explains the variants for Mass when the Sacrament is present. Review *Altar Boys' Manual*, pp. 24-27.

WK 3: Practicum on the Readings and Credo

Homework: Have read and prepared Bonniwell, pp. 25-27, and memorized the **silent prayers** said during the readings. Review *Altar Boys' Manual*, pp. 25-29.

WK 4: Practicum on the Offertory

Homework: Have read and prepared Bonniwell, pp. 27-29, and memorized the **Offertory Prayers**. Review *Altar Boys' Manual*, p. 30.

WK 5: Practicum on the Canon

Homework: Have read and prepared Bonniwell, pp. 29-40, and memorized the **Orate Fratres** and "**Domine exaudi.**" It would also be very helpful to have memorized the **Per Ipsum**. Review *Altar Boys' Manual*, p. 31.

WK 6: Practicum on Fraction and Communion

Homework: Have read and prepared Bonniwell, pp. 41-44, and memorized the **Pax Domine sit semper**. It would also be very helpful to memorize the mingling prayer and priest's preparation for communion. Then read and prepare the sections on consecration of people's hosts and people's Communion in Bonniwell, pp. 51-53 and 70-73, and memorize the **Communion formula**. Review *Altar Boys' Manual*, pp. 32 and p. 100.

WK 7: Practicum on Ablutions to Last Gospel

Homework: Have read and prepared Bonniwell, pp. 44-48, and memorized the **Placeat and Blessing**. Have reviewed all memorized texts because there will be quiz today on all memorized prayers. Review *Altar Boys' Manual*, pp. 33-36.

WK 8: Performance of Low Masses by students (graded).

WK 9: **Performance of Masses by students** (graded)—may not be needed.

WK 10: **Singing Collects and Readings**

Homework: Get familiarity with pointing system and melodies for singing collects in *Regulae Cantus*, pp. 33-63. A handout of this will be provided. (photocopies will be distributed)

WK 11: **Singing the Preface and other Priest's parts**

Homework: Familiarize yourself with the priest's sung parts of Mass (photocopies will be distributed).

Little Quiz: Be prepared to chant the Collects, Epistle, Gospel, and Prophecy (if desired) of any Mass of your choosing, except that of Our Lady on Saturday.

WK 12: **Practicum on Missa Cantata**

Homework: Read and prepare Bonniwell, pp. 140-42 on the *Missa Cantata*, and prepare *Altarboy's Manual*, pp. 52-71. Also read the sections in Bonniwell, pp. 113 & 129-30 on how to do the incensing.

Little Quiz: Be prepared to chant all the priest's parts of the Mass. You will be expected to sing the Dominus Vobiscum and Ite Missa Est (to be used in your graded Missa Cantata) from memory.

WK 13: **Missæ Cantatæ by students** (graded)

WK 14: **Missæ Cantatæ by students** (graded)—may not be needed.

BIBLIOGRAPHY

LITURGICAL BOOKS IN USE IN 1962

Dominican Rite Missal:

Missale juxta Ritum Sacri Ordinis Prædicatorum, Rome: In Hospitio Magistri Ordinis, 1933. To conform to the usage of 1962, the calendar (including the ranking of feasts), and texts of some Masses must be replaced by those of 1962. Holy Week Rites must be replaced with those of the 1965 Missale or use *Ordo Hebdomadae Sanctae iuxta Ritum Ordinis Praedicatorum Instauratus* (Rome: Ad S. Sabinae, 1960)—essentially a Holy Week Missal. Rubrically the rules for additional collects issued in 1961 are to be used. Some versions of this missal lack inserts for Masses added after 1933. No reprint or PDF download available.

Missale S. Ordinis Prædicatorum, Rome: In Hospitio Magistri Ordinis, 1939. This smaller “traveling” Missal requires the same changes as the 1933 edition to conform to 1962 practice. No PDF download available. A reprint (New York: St. Vincent Ferrer, 2018) is available: https://www.amazon.com/gp/product/194891400X/ref=ppx_yo_dt_b_asin_title_o03_s00?ie=UTF8&psc=1 Fr. Bryan Kromholtz has a copy; it is on rather thick paper and I suggest you see his copy before you order.

Missale juxta Ritum Ordinis Prædicatorum, Rome: Ad S. Sabinae, 1965. To conform to the usage of 1962, certain rubrics, especially at the *Per Ipsum* and concerning parts of the Ordinary printed as to be read aloud or sung need to be said silently. The Last Gospel must also be added. No reprint or PDF download available.

Dominican Rite Breviary:

Breviarium iuxta Ritum Ordinis Prædicatorum. Rome: Ad S. Sabinae, 1962. This edition of the Breviary conforms exactly to the practice of 1962. You may add later Dominican saints using the commons. No reprint or PDF download available.

Dominican Rite Gradual:

Graduale juxta Ritum Sacri Ordinis Prædicatorum. Rome: Ad S. Sabinae, 1950. This is the last edition of the Dominican Graduale. The chants are virtually all correct for 1962. The Easter Triduum music must be replaced by that published in 1959 (see below). A reprint is available: <http://www.lulu.com/shop/iuxta-ritum-sacri-ordinis-praedicatorum/graduale/hardcover/product-18813289.html>

Dominican Rite Holy Week:

Cantus Gregoriani ad Ordinem Hebdomadae Sanctae iuxta Ritum Ordinis Prædicatorum. Rome: Ad S. Sabinae, 1959. This music represents the practice of 1962 and can be used with the other texts found in the 1960 *Ordo ... Instauratus* or with the 1965 Missale. PDF download: <http://media.musicasacra.com/dominican/hebdomada-sancta-1959.pdf>

Ordo Hebdomadae Sanctae iuxta Ritum Ordinis Praedicatorum Instauratus (Rome: Ad S. Sabinae, 1960). A Holy Week Missal with rubrics of 1962. No pdf. Available in reprint here: <http://www.lulu.com/shop/order-of-preachers/ordo-hebdomad%C3%A6-sanct%C3%A6-iuxta-ritum-ordinis-pr%C3%A6dicatorum/hardcover/product-24021498.html>

Dominican Rite Antiphonal:

Antiphonarium Sacri Ordinis Praedicatorum pro Diurnis Horis. Rome: In Hospitio Magistri Generalis, 1933. The music for Office in this book is generally the same as that of 1962, but should be adjusted and supplemented to conform to the 1962 Breviary. The music of for Matins is lacking. No reprint. PDF download:

<http://media.musicasacra.com/dominican/antiphonarium-1933-gillet.pdf>

Matutinum; vel Antiphonarium S. Ord. Præd. pro Nocturnis Horis Majorum Solemnitatum. Rome: In Hospitio Magistri Generalis, 1936. This contains the music for Matins for major feasts and these conform to 1962 usage. Normally Matins was recto-toned outside of major feasts, so there is no official book with the music for Matins on lesser feasts and ferias. PDF download:

<http://media.musicasacra.com/dominican/matutinum-1936-gillet.pdf>

Reprint available:

<http://www.lulu.com/shop/order-of-preachers/matutinum-sop/hardcover/product-23913845.html>

If music for Matins of lesser feasts and feria is desired, these resources may be consulted:

Nocturnale: Cantus Novi. Ed. and comp. Hogar Peter Sandhofe. [Electronic file], 2005. This is the Matins Psalter for the year as it was in 1962. It lacks the commons and propers. For those see the next two items. PDF download:

<http://media.musicasacra.com/dominican/n2.pdf>

Nocturnale: Cantus Communium. Ed. and comp. Hogar Peter Sandhofe [Electronic file], 2005). The Commons for Matins as in 1962.

<http://media.musicasacra.com/dominican/nc.pdf>

Antiphonarium juxta Ritum Sacri Ordinis Praedicatorum. 2 vols. Malines: Dessin, 1862-63. This was the last publication of the entire Antiphonal. It may be used as a resource for that is lacking in 1833 Antiphonal and the work of H. G. Sandhofe. Note also that the Matins psalms use the medieval (pre-Pius-X) order with different antiphons from those of the 1962 Breviary. The chants do not always reflect the medieval manuscripts exactly. PDF downloads:

Vol. 1: <http://media.musicasacra.com/dominican/antiphonarium-1862-jandel-t1.pdf>

Vol. 2: <http://media.musicasacra.com/dominican/antiphonarium-1862-jandel-t2.pdf>

Dominican Rite Compline:

Completorii Libellus juxta Ritum S. Ordinis Praedicatorum. Rome: Ad S. Sabinæ, 1949. This version of Compline is the same as that in use in 1962, with the exception of the ranks of some feasts. PDF Download:

<http://media.musicasacra.com/dominican/completorium-1949-suarez.pdf>

Reprinted:

<http://www.lulu.com/shop/order-of-preachers/completorii-libellus-iuxta-ritum-sacri-ordinis-praedicatorum/paperback/product-23918110.html>

Dominican Rite Processional:

Processionarium juxta Ritum Sacri Ordinis Prædicatorum. Rome: Ad S. Sabinæ, 1949. This last edition of the Processional can be used without modification, except for Holy Week, when the 1959 revisions are to be followed. No reprint or PDF available.

Dominican Rite Absolution for Confessions:

“Absolutionis Forma Communiis Observanda ab Fratibus Sacri Ordinis Fratrum Prædicatorum” [ex *Processionario S.O.P.*] Rome: Ad S. Sabina, 1949. PDF Download: http://media.musicasacra.com/dominican/Texts/forma_absolutionis-Suarez-1949.pdf

Dominican Rite Extreme Unction:

“De Sacramento Extremæ Unctionis” ex *Processario S.O.P.*, pp. 176-74. PDF Download: http://media.musicasacra.com/dominican/Texts/forma_unctionis-Suarez-1949.pdf

STUDIES ON THE DOMINICAN RITE

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Boyle, Leonard E., and Pierre-Marie Gy. *Aux origines de la liturgie dominicaine: Le Manuscrit Santa Sabina XIV L 1.* Rome: École française de Rome; Paris: CNRS, 2004.

Bonniwell, William R. *A History of the Dominican Liturgy.* New York: Wagner, 1944.

Creytens, Raymond. *L'Ordinaire des Frères Prêcheurs au moyen âge.* Rome: Istituto Storico Domenicano, 1954.

The Cult and Liturgy of St Dominic. Ed. Maura O'Carroll. Spoleto: Fondazione centro italiano di studi sull'alto medioevo, 2005.

Delalande, Dominique. *Le Graduel des Prêcheurs.* Paris: Cerf, 1949.

Fuente, Antolin Gonzalez. *La vida liturgica en la Orden de Predicadores: Estudio en su legislacion, 1216-1980.* Rome: Istituto Storico Domenicano, 1981.

Gleeson, Philip. “Dominican Liturgical Manuscripts before 1254.” *Archivum Fratrum Prædicatorum*, 42 (1972): 81-135.

Gordon, Frank., Jr. “Compline in the Dominican Rite, 1256 to 1949.” Indiana Univ. Ph.D. Dissertation, 1949.

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- Mortier, Daniel Antonin. *La Liturgie dominicaine*. 9 vols. Lille/Bruges : Desclée, 1921-1924
- Naughton, Joan Margaret. "Manuscripts from the Dominican Monastery of Saint-Louis de Poissy." University of Melbourne, Ph.D. Dissertation, 1995. The most important of these manuscripts is the *Poissy Antiphonal* (1335-45), which may be accessed in digital form here: http://www.lib.latrobe.edu.au/MMDB/images/Poissy/FOL_001R.htm
- Rousseau, Ludovicus. *De Ecclesiastico Officio Fratrum Prædicatorum Secundum Ordinationem Venerabilis Magistri Humberti de Romanis*. Rome: A. Manuzio, 1927.
- Russell, Kenneth C. "An Analysis of the Latin Hymns to St. Dominic, St. Peter the Martyr, and St. Thomas Aquinas." University of Ottawa M.A. Thesis, 1959.
- Thompson, Augustine. "Preconciliar Reforms of the Dominican Rite Liturgy, 1950-1962." *Antiphon*, 15 (2011): 185-201.
- "Postconciliar reform of the Dominican Rite liturgy: 1962-1969." *Antiphon*, 15 (2011): 299-316.
- Versilst, L. "Les Complies domenicaines." *Analecta Sacri Ordinis Fratrum Prædicatorum*, 41 (1933): 267-80.

Orationes Vestuariae

Post abluat manus:

Da Dómine virtútem mánibus meis ad abstergéndam omnem máculam: ut sine pollutióne mentis et córporis váleam tibi servíre. Amen.

Muniens se signo crucis:

In nómine Patris, et Filii, et Spíritus Sancti. Amen.

Accipiens amictum:

Impóne Dómine cápiti meo gáleam salútis, ad expugnándos omnes diabólicos incúrsus. Amen.

Induturus albam:

Deálba me, Dómine, et munda cor meum: ut in sángine Agni dealbátus, gaudiis pérfruar sempitérnis. Amen.

Cingulo se cingens:

Præcínge me, Dómine cingulo puritátis, et extíngue in lumbis meis humórem libídinis: ut máneat in me virtus continéntiæ et castitátis. Amen.

Inducans sinistro brachio manipulum:

Mérear, Dómine, portáre manípulum fletus et dolóris: ut cum exultatióne recípiam mercédem labóris. Amen.

Imponans colo stolam:

Redde mihi, Dómine, obsécro, stolam immortalitátis, quam pérdidi in prævaricatióne primí paréntis, et quamvis indígnus accédo ad tuum sacrum mystérium, mérear tamen gáudium sempitérnum. Amen.

Casulum induans:

Dómine, qui dixísti: Iugum meum suáve est, et onus meum leve: fac ut istud portáre sic váleam, quod cónsequar tuam grátiam. Amen.

USING THE 1933 AND 1965 DOMINICAN RITE MISSALS

According to the documents *Summorum Pontificum* and *Universae Ecclesiae*, as well as “State of the Order” address of Master of the Order Carlos Azpiroz Costa, O.P., at the General Chapter of 2010, those celebrating the Dominican Rite Mass should do so “according to the Missal of 1962.” In fact, there is no Dominican “Missal of 1962.” Rather, the Missal in use by the order in 1962 was that of 1933, with the changes made up to that date.

In 1960-1961, the *Analecta Ordinis Fratrum Praedicatorum* published directives modifying Missal. These volumes are hard to find, and in Latin, so I have compiled a short summary of the changes needed when celebrating using the Missals of 1933/1939 and 1965, since both are commonly used.

Changes to be made when using the 1933/1939 Missal:

1. Use the 1965 Calendar
2. Reduce the number of collects at Mass following this format:

Class I Feast: Usually only 1 Privileged Memory.

Class II Feast: No more than 1 memory, and only when another Class II feast is overridden, this is dropped, if there is a Privileged Memory

Class III Feast: Up to three collects: the principle collect; any second required collect and/or the collect of an overridden feast; additional collects ad libitum up to a total of three.

3. Add the *Ecce Agnus Dei* and its response before People's Communion.
4. On ferials and penitential days: replace "Benedicamus Domino" with "Ite missa est." The Benedicamus is only used when a liturgical action immediately follows Mass, e.g. on Holy Thursday.
5. Replace the entire Paschal *Triduum* Rite with that of 1965 Missal or use the *Ordo Hebdomadae Sancate . . . Instauratus* (1960).

Changes to be made when using the 1965 Missal

1. At Low Mass, prepare chalice and say the *Actiones nostras* before the Prayers at Foot of the Altar.
2. Add missing head bows in *Gloria*.
3. Kneel, not bow, at the *Incarnatus est* in the Credo and head bow at “adoremus.” Sign of Cross at the end of Creed..
4. Recite Secret Prayer quietly, but recite "Per omnia saecula saeculorum." aloud before the Preface Dialogue.
5. Use the 1933 gestures at the "Per ipsum." The “Per ipsum” is said silently except for "Per omnia saecula saeculorum."

6. Add a silent "Amen." after *Pater Noster*; then recite the *Libera nos* silently, except for the "Per omnia saecula saeculorum."—which you will say before the "Pax Domini."
7. Restore the Last Gospel. If there is no altar card available, this Gospel may be found as that of the Day Mass of Christmas.

In both Missals:

1. The Communion *Confiteor* is suppressed, but a response of the *Ecclesia Dei* Commission on October 2, 2002, says that it may be used if "that is the local custom."
2. Since they are not part of Mass, and have not been required since 1963, the Leonine Prayers are omitted. But nothing prevents them being said, if that is the local custom.
3. It is permitted to add, as Class III feasts, all Dominican saints canonized since 1965 on their original days as blessed, or on their current day, if beatified after 1965. See the calendar I have prepared.

A few final notes:

1. When is the "solemn" tone of the collect used? The opening Collect and Postcommunion at Mass; the collect at Laudes and Vespers, but not at other hours. When is the "simple" tone of the collect used? All other times, including the Asperges.
2. What adoptions has the *Ecclesia Dei* Commission permitted at Masses with people?

A. The readings may be done in the vernacular (from a currently approved translation) at Low Mass, but they must be sung in Latin at a sung Mass. Order a lectionary for such readings may here: <http://www.lulu.com/shop/dominican-liturgy-publications/epistles-and-gospels-of-the-year-according-to-the-dominican-rite/hardcover/product-23101885.html>

B. The people *may* recite, along with the servers, all those texts of the Ordinary (but not of the Proper) performed by the choir at a Sung Mass.

C. At a Low Mass, the people *may* recite the *Pater Noster* along with the priest. But it is sung by the priest alone at Sung Mass.

D. At a Low Mass, may the people recite with the server those parts which he previously said in a medium voice (e.g. the Prayers at the Foot of the Altar or the *Domine non sum dignus*)? There has been no statement on this, but as it was done at many "Dialogue Masses" in 1962, it would seem that this is permissible.

My personal opinion is that it is bad liturgically as these "prayers of humility" are historically ministerial, not public. And, of course, they are done only by the servers at Sung Mass, except, perhaps the *Domine non sum dignus* (but not the Communion *Confiteor*).

E. In any case, the options chosen should be explained to the congregation before Mass begins, unless they have been regularly followed and people expect them.

NOTES ON THE RUBRICS AROUND THE PRAYERS AT THE FOOT OF THE ALTAR

These notes are meant to correct or supplement the rubrics found in Bonniwell and the Altarboys' Manual.

Vesture of the Priest under the Habit: Bonniwell says that black pants, socks, and black leather shoes are to be worn with the habit, over which is placed the amice and alb. This was a common American Dominican practice, contradicting the rule in the LCO (until 1968), which required that “everything worn under the habit be white” and that *black leather shoes* always be worn, use of sandals being *explicitly* reprobated. The old LCO represented practice since the time of Dominic, in particular the reprobation of sandals. Since under-habit clothing is not mentioned in the current LCO, I think people are free to wear black pants and socks, or white pants (more traditionally nickers) and white socks as they prefer. Black leather shoes, however, should always be worn for the 1962 rites: at that time, even Capuchins were required to put on shoes when they celebrated Mass. (A box of black shoes in various sizes was kept in their sacristies.)

Vesture of the Server: At a private Low Mass, the proper attire is the habit with cappa for the server; at a public Low Mass, the server wears a surplice over or under his capuce according to his rank. Albs are used on First and Second Class feasts, but only in the Solemn Mass.

Order for Lighting the Altar Candles: The Eastern Province books represent their local Romanization. The Dominican manner of lighting the candles (no matter how many) is to start on the far left (Gospel Side) and light continuously across to the far right (Epistle Side). That this was the practice in the Western Province is shown in many old photos. The candles are snuffed in the reverse order, right to left.

Lighting the Candles at Private Mass: Traditionally, *contra* Bonniwell, the candles are lighted by the server while the priest undresses the chalice and lays out the corporal. Light the Gospel candle first, the Epistle second, and then go get the cruets for preparing the chalice. When the Mass is a *public* Low Mass, the candles are lighted before Mass to avoid *admiratio*. Traditionally, at Low Mass, the candles were snuffed by the server during the Last Gospel, after the dialogue. At public Low Mass, however, it was usual to snuff them after Mass, again to avoid *admiratio*.

Kissing the Priest's Hand: this was suppressed in the Eastern Province, and so is not in their books. I don't know what the Western Province practice was. We had a lot of European friars, so I suspect the practice was mixed. Unless the priest has asked you not to do so, kiss the priest's right hand as you pass him cruets, etc.

Turning the Back toward the Tabernacle: Both the priest and server should avoid movements that involve turning their backs to the tabernacle. Bonniwell mentions this for the priest, but not in the *Altarboy's Manual*, where he sometimes implies that the server turns his back on the tabernacle. That practice is wrong.

Servers Ascending the Altar: Although not mentioned in Bonniwell, it was universal practice for servers at Dominican Rite Mass to ascend to the foot-pace only when absolutely necessary and, in such cases, to do so from the side, not up the front of the steps. Only the ordained ministers ascend from the front, with the sole exception of the Thurifer at a *Missae Cantata*.

Chapter XVI
On Memories [i.e. extra collects]
 [From the *Missale O.P.* (1965)]

99 (106). What is stipulated here concerning memories holds for the Mass as well as the Office, both for occurrence and concurrence.

100 (107). Privileged memories are made at Lauds and Vespers, as well as in all Masses; ordinary memories are made only at Lauds, the conventual Mass, and Masses without music [i.e. not at *Missae Cantatae* that are not a conventual Mass].

102 (109). Privileged memories are:

- a. of the Sunday
- b. of a liturgical day of the first class
- c. of days within the Octave of Christmas
- d. of the September Ember Days, at Mass only
- e. of the ferials of Advent, Lent, and Passiontide
- f. of the Major Litanies, at Mass only.

All other memories are ordinary memories.

103 (111). This is the system for adding memories:

a. on liturgical days of the first class, and at sung non-conventual Masses, no memory is to be included unless it is privileged, [unless it is provided in the general calendar, e.g. St. Anastasia at the dawn Mass of Christmas.]

b. on Sundays of the second class, only one memory is permitted, that is of a second class feast that is overridden, but this memory is replaced by a privileged memory, one is to be made.

c. on all liturgical days of the second class, only one memory is permitted, be it ordinary or privileged.

d. on liturgical days of the third and fourth class, up to two memories are permitted in addition to the collect of the day.

104 (112). For memories and collects that occur, the following is to be observed:

a. an Office collect, Mass collect, or memory of a feast or mystery of one of the Divine Persons, excludes a memory or collect of the same feast or mystery of the Divine Person.

b. an Office collect, Mass Collect, or memory of a Sunday excludes in turn the memory or collect of a feast or mystery of the Lord.

c. an Office collect, Mass collect, or memory of the season excludes another memory of the season

d. also, the Office collect, Mass collect, or memory of the Blessed Virgin Mary, or of any saint or blessed, excludes another memory or collect asking the intercession of the Blessed Virgin Mary or of the same saint or blessed; although this does not apply to the collect of a Sunday or ferial in which an invocation is made of a saint or the Virgin.

105 (113). Memories of the season come first. The addition and order of other memories follows the order of feasts on the table of precedence.

106 (114). Any memory that exceeds the number permitted above for the type of liturgical day is omitted.

DOMINICAN RITE LOW MASS
WHAT IS LEVEL OF VOICE?
WHAT MUST BE MEMORIZED?

In the below table, the **first column** gives texts that are to be recited in “clear” voice, that is so that they can be heard distinctly by those in the back of the church. The **center column** gives what are said in “moderate” voice, that is, heard only by those around the altar. The **right column** gives what is said in “quiet” voice, that is what can be heard only by the priest himself.

TEXTS IN BOLD must be memorized as they are said when the priest cannot see the book or the altar cards. *TEXTS IN ITALICS* would be good to memorize because, even though the book or cards are visible, the priest has things to do while saying them and so will have trouble reading the card.

VOX CLARA

VOX MEDIA

VOX QUIETA

Server. Benedícite.

**Priest. In nómine Patris, et
Fílii, et Spíritus Sancti.**

Server. Amen.

Priest: *Actiónes nostras, quæsumus Dómine, aspirándo prævéni et adiuvándo proséquere; ut cuncta nostra operátio a te semper incípiat et per te coepta finiátur. Per Christum Dóminum nostrum. Amen.*

**Priest: In nomine Patris, et
Fílii, et Spíritus Sancti.**

All. Amen.

**Priest. Confitémini Dómino
quóniam bonus.**

**All. Quóniam in sæculum
misericórdia ejus.**

**Priest: Confiteor Deo
omnipoténti, et beátæ
Maríæ semper Vírgini, et
beáto Domínico Patri
nostro, et ómnibus
sanctis, et vobis, fratres,
quia peccávi nimis,
cogitatióne, locutióne,
ópera, et omissióne, mea
culpa: precor vos oráre**

pro me.

Server. Misereatur tui
omnipotens Deus, et
dimittat tibi omnia
peccata tua: liberat te ab
omni malo, salvet et
confirmet in omni opere
bono, et perducat te ad
vitam æternam.

Priest. Amen.

Server. Confiteor Deo
omnipotenti, et beatæ
Mariæ semper Virgini, et
beato Dominico patri
nostro, et omnibus
sanctis, et tibi, pater,
quia peccavi nimis,
cogitatione, locutione,
opera, et omissione, mea
culpa: precor te orare
pro me.

Priest. Misereatur vestri
omnipotens Deus et
dimittat vobis omnia
peccata tua: liberat vos
ab omni malo, salvet et
confirmet in omni opere
bono, et perducat vos ad
vitam æternam.

Server. Amen.

Priest. Absolutionem et
remissionem omnium
peccatorum vestrorum
t r i b u a t v o b i s ,
omnipotens et misericors
Dominus.

Server. Amen.

Priest. Adiutorium nostrum
in nomine Domine.

Server. Qui fecit cælum et
terram.

Priest. Aufer a nobis,
Domine, cunctas iniquitates
nostras: ut ad Sancta
sanctorum puris mereamur

**méntibus introíre. Per
Christum Dóminum
nostrum. Amen.**

THE OFFICIUM

*Kyrie, eléison. All. Kyrie,
eléison. Priest. Kyrie, eléison.
All. Christe, eléison. Priest.
Christe, eléison. All. Christe
eléison. Priest. Kyrie, eléison.
All. Kyrie, eléison. Priest.
Kyrie, eléison.*

*Gloria in excélsis Deo. All. Et
in terra pax homínibus bonæ
voluntátis. Laudámus te.
Benedícimus te. Adorámus te.
Glorificámus te. Grátias
ágimus tibi, propter magnam
glóriam tuam. Dómine Deus
Rex celéstis, Deus Pater
omnípotens. Dómine Fili
unigénite, Jesu Christe.
Dómine Deus, Agnus Dei,
Fílius Patris. Qui tollis peccáta
mundi, miserére nobis. Qui
tollis peccáta mundi, súscipe
deprecatióem nostram. Qui
sedes ad dexteram Patris,
miserére nobis. Quóniam tu
solus Sanctus. Tu solus
Dóminus. Tu solus Altíssimus,
Jesu Christe. Cum Sancto
Spíritu in glória Dei Patris.
Amen.*

**Priest: Dominus vobíscum.
All. Et cum spíritu tuo.**

THE COLLECT . . .

**. . . per Dominum nostrum
Jesum Christum Filium
tuum, qui tecum vivit et
regnat in unitate Spiritus**

**Sancti Deus, per omnia
saecula saeculorum.**

All: Amen.

THE EPISTLE

RESPONSORY AND
ALLELUIA

*Priest: Dóminus sit in corde
meo, et in lábiis meis, ad
pronuntiándum sanctum
Evangélium pacis.*

Priest: Dóminus vobíscum.

All. Et cum spírítu tuo.

Priest Sequéntia sancti
Evangélii secúndum N.

All. Glória tibi, Dómine.

THE GOSPEL

**Priest: Per evangélica dicta,
deleántur nostra delícta.**

THE HOMILY

Priest: *Credo in unum Deum:
Patrem omnipoténtem:
factórem caeli et terræ,
visibílium ómnium, et
invisibílium. Et in unum
Dóminium Jesum Christum,
Fílium Dei unigénitum: Et ex
Patre natum, ante ómnia
sæcula. Deum de Deo, lumen
de lúmine, Deum verum de
Deo vero: Génitum, non
factum, consubstantiálem
Patri: per quem ómnia facta
sunt. Qui propter nos hómines
et propter nostram salútem,
descéndit de caelis. Et
incarnatus est de spiritu
sancto ex Maria Virgine: et
homo factus est. Crucifixus
étiam pro nobis sub Póntio
Piláto, passus, et sepúltus est.
Et resurréxit tértia die*

secúndum Scriptúras: Et ascéndit in cælum: sedet ad dexteram Patris: Et iterum ventúrus est cum glória, iudicáre vivos et mórtuos: cuius regni non erit finis. Et in Spíritum Sanctum, Dóminum, et vivificántem: qui ex Patre Filióque procedit: Qui cum Patre et Filio simul adorátur et conglorificátur: qui locútus est per prophétas. Et unam, sanctam, cathólicam et apostólicam Ecclésiám. Confíteor unum baptísma in remissiónem peccatórum. Et expécto resurrectiόνem mortuórum. Et vitam ventúri sæculi. Amen.

Priest: Dominus vobiscum.

All. Et cum spíritu tuo.

Priest. Orémus.

THE OFFERTORY VERSE

Priest: Quid retribuam Dómino pro ómnibus, quæ retribuat mihi? Cálicem salutáris accípiam et nomen Dómini invocábo.

Suscipe sancta Trínitas hanc oblatiόνem, quam tibi óffero in memóriam Passiόνis Dómini nostri Jesu Christ: et præsta, ut in conspéctu tuo tibi placens ascéndat; et meum, et ómnium fidélium salútem operétur ætérrnam.

Lavabo inter innocétes manus meas, et circúmdabo altáre tuum, Dómine: ut áudiam vocem laudis, et enárrem univérssa mirabília tua. Dómine diléxi decórem domus tuæ, et locum habitatiónis glóriæ tuæ.

In spiritu humilitatis, et in ánimo contríto, suscipiámur Dómine a te: et sic fiat sacrificium nostrum, ut a te suscipiátur hódie, et pláceat tibi Dómine Deus.

Priest: **Orate, fratres**

ut meum, ac vestrum páriter in conspéctu Domini sit accéptum sacrificium.

Dómine exáudi oratiónem meum, et clamor meus ad te véniat. Oremus

THE SECRET PRAYER

Priest: *Per ómnia sæcula sæculórum. All: Amen.*

Priest. Dóminus vobíscum.

All: Et cum spírítu tuo.

Priest: Sursum corda.

All: Habémus ad Dóminum.

Priest: Grátias agámus Dómino Deo nostro.

All: Dignum et iustum est.

THE PREFACE

Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth. Pleni sunt cæli, et terra glória tua. Hosánna in excélsis. Benedíctus qui venit in nómine Dómini. Hosánna in excélsis.

Te igitur, clementíssime Pater, per Jesum Christum Fílium tuum Dóminum nostrum, súpplices rogámus ac pétimus: uti accépta hábeas, et benedícas hæc dona, hæc múnera, hæc sancta sacrificia illibáta: In primis quæ tibi offerimus pro Ecclésia tua sancta cathólica, quam pacificáre, custodíre,

adunáre, et régere dignéris toto orbe terrárum: una cum fámulo tuo Papa nostro N. et Antístite nostro N. [et rege nostro N.] et ómnibus orthodoxis, atque cathólicæ, et apostólicæ fidei cultóribus.

Meménto, Dómine, famulórum, famularúmque tuárum N. et N. et ómnium circumstántium, quórum tibi fides cogníta est, et nota devótio: pro quibus tibi offérimus, vel qui tibi ófferunt hoc sacrificium laudis pro se, suisque ómnibus, pro redemptióne animárum suárum, pro spe salútis et incolumitátis suæ, tibique reddunt vota sua ætérno Deo, vivo et vero.

Communicantes, et memóriam venerántes, in primis gloriósæ semper Vírginis Mariæ, Genitrícis Dei et Dómini nostri Jesu Christi: Sed et beatórum apostolórum ac mártýrum tuórum, Petri et Pauli, Andréæ, Iacóbi, Joánnis, Thomæ, Jacóbi, Philíppi, Bartholomæi, Matthæi, Simónis et Thaddæi; Lini, Cleti, Cleméntis, Xysti, Cornélii, Cypriáni, Lauréntii, Chrysógoni, Joánnis et Pauli, Cosmæ et Damiáni: et ómnium sanctórum tuórum: quorum méritis precibúque concédas, ut in ómnibus protectiónis tuæ muniámur auxílio. Per eúndem Christum Dóminum nostrum. Amen.

Hanc igitur oblatiónem servitútis nostræ, sed et cunctæ familiæ tuæ,

quæsumus, Dómine, ut placátus accípias, diésque nostros in tua pace dispónas, atque ab ætérna damnatióne nos éripi, et in electórum tuórum júbeas grege numerári. Per Christum Dóminum nostrum. Amen.

Quam oblationem tu, Deus, in ómnibus, quæsumus, benedíctam, adscríptam, ratióabilem, acceptabilémque fácere dignéris, ut nobis Corpus, et Sanguis fiat dilectíssimi Filii tui Dómini nostri Jesu Christi.

Qui, pridie quam paterétur, accépit panem in sanctas ac venerábiles manus suas; et elevátis óculis in cælum, ad te Deum Patrem suum omnipoténtem, tibi grátias agens, benedíxit, fregit, dedítque discíplis suis, dicens: Accípite, et manducáte ex hoc omnes.

Hoc est enim corpus meum.

Símili modo, postquam cenátum est, accípiens et hunc præclárum Cálicem in sanctas ac venerábiles manus suas; item tibi grátias agens, benedíxit, dedítque discíplis suis, dicens: Accípite, et bíbite ex eo omnes.

Hic est enim calix sanguinis mei, novi et ætérni Testaménti: mystérium fidei: qui pro vobis et pro Multis effundétur in remissionem peccatorum.

Hæc quotiescúmque fecéritis,

in mei memóriam faciétis.

Unde et mémores,
Dómine, nos servi tui, sed et
plebs tua sancta ejúsdem
Christi Fílii tui Dómini nostri
tam beátæ passiónis, nec non
ab íferis resurrectiόνis, sed et
in cælos gloriósæ ascensiόνis,
offérimus præcláræ majestáti
tuæ de tuis donis ac datis,
Hóstiam puram, Hóstiam
sanctam, Hóstiam
immaculátam, Panem
sanctum vitæ æternæ, et
Cálicem salútis perpétuæ.

Supra quæ propítio ac
seréno vultu respícere dignéris,
et accépta hábere, sícuti
accépta habére dignátus es
múnera púeri tui iusti Abel, et
sacrificium Patriárchæ nostri
Abrahæ, et quod
tibi óbtulit summus sacérdos
tuus Melchisedech, sanctum
sacrificium, immaculátam
hóstiam.

*Supplices te rogámus,
omnípotens Deus, jube hæc
perférrí per manus sancti
Angeli tui in sublime altáre
tuum, in conspéctu divínæ
majestátis tuæ: ut quoquot ex
hac altáris participatióne,
sacrosánctum Fílii tui corpus,
et sán guinem sumpsérimus,
omni bene dictione cælésti, et
grátia repleámur. Per eúmdem
Christum Dóminum nostrum.
Amen.*

Meménto étiam, Dómine,
famulórum famularúmque
tuárum, qui nos præcessérunt
cum signo fidei et dórmunt in
somno pacis, N. et N. Ipsis,
Dómine, et ómnibus in Christo

quiescētibus locum refrigerii,
lucis et pacis ut indulgeas,
deprecámur. Per eúndem
Christum Dóminum nostrum.
Amen.

Nobis quoque peccatoribus

fámulis tuis, de multitudíne
miseratiónum tuárum
sperántibus, partem áliquam,
et societátem donáre dignéris,
cum tuis sanctis Apostólis et
Mart ribus, cum Joánne,
Stéphano, Matthía, Bárnaba,
Ignátio, Alexándro,
Marcellíno, Petro, Felicitáte,
Perpétua, Agatha, Lucía,
Agnéte, Cæcília, Anastásia, et
ómnibus sanctis tuis: intra
quórum nos consórtium, non
æstimátor mériti sed véniaë, qu
æsumus, largítor admítte. Per
Christum Dóminum nostrum.

*Per quem hæc ómnia,
Dómine, semper bona creas,
sanctíficas, vivíficas,
benedícis, et præstas nobis.
Per ipsum, et cum ipso, et in
ipso, est tibi Deo Patri
omnípotenti, in unitáte Spíritus
Sancti, omnis honor et glória.*

Priest: *Per ómnia sæcula
sæculórum.*

All: Amen.

Priest: Orémus. Præcéptis
salutáribus moníti, et divína
institutióne formáti, audémus
dícere: Pater noster, qui est in
cælis: sanctificétur nomen
tuum. Advéniat regnum tuum.
Fiat volúntas tua, sicut in
cælo, et in terra. Panem
nostram quotidiánum da nobis
hódie. Et dimítte nobis debíta
nostra, sicut et nos dimíttimus
debitóribus nostris. Et ne nos

indúcas in tentatiónem.

All: Sed líbera nos a malo.

Priest: Per ómnia sæcula
sæculórum.

All: Amen.

Priest: *Pax Dómini sit semper
vobíscum.*

All: Et cum spírítu tuo.

Priest: Agnus dei, qui tollis
peccáta mundi: miserére nobis.

Agnus Dei, qui tollis peccáta
mundi: miserére nobis. Agnus

Dei, qui tollis peccáta mundi:
dona nobis pacem.

Priest: Amen. Libera nos,
quæsumus, Dómine, ab
ómnibus malis,prætéritis,
præséntibus, et futúris; et
intercedénte beáta et gloriósa
semper Vírgine Dei Genitrice
María, cum beátis Apostólis
tuis Petro et Paulo, *atque
Andréa, et ómnibus Sanctis, da
propítius pacem in diébus
nostris: ut ope misericórdiæ
tuæ adjúti, et a peccáto simus
semper liberi, et ab omni
perturbatióne secúri. Per
eúmdem Dóminum nostrum
Jesum Christum Fílium tuum,
qui tecum vivit et regnat in
unitáte Spíritus Sancti Deus.*

Priest: Hæc sacrosancta
commíxtio Córporis et
Sánguinis Dómini nostri Jesu
Christi fiat mihi et ómnibus
suméntibus, salus mentis et
córporis: et ad vitam ætérnam
promeréndam atque
capesséndam præparátio
salutáris. Per eúmdem
Christum Dóminum nostrum.
Amen.

Domine Jesu Christe, Fili
Dei vivi, qui ex voluntáte

Patris, cooperante Spíritu Sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum Corpus et Sanguinem tuum ab omnibus iniquitatibus meis et universis malis: et fac me tuis semper inhærere mandatis, et a te numquam separari permittas: Qui cum eodem Deo Patre et Spíritu Sancto vivis et regnas Deus in sæcula sæculorum. Amen.

Corpus et sanguis Dómini nostri Jesu Christi custodiant me ad vitam ætérnam. Amen.

Priest: Ecce Agnus Dei, ecce qui tollit peccata mundi.

All: Domine, non sum dignus ut intres sub tectum meum: sed tantum dic verbo, et sanábitur anima mea.

Priest: Corpus Domini nostri Jesu Christi custodiat te in vitam ætérnam. Amen.

Priest: quod ore sumpsimus, Dómine, pura mente capiámus: ut de Córpo et Sanguine Dómini nostri Jesu Christi fiat nobis remédium sempitérnum. Amen.

COMMUNION ANTIPHON

Priest: Dominus vobíscum.

All: Et cum spíritu tuo.

POSTCOMMUNION PRAYER . . .

. . . **per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus**

**Sancti Deus, per omnia
saecula saeculorum.**

Priest: Dominus vobiscum.

All: Et cum spiritu tuo.

Priest: Ite, missa est.

All: Deo gratias.

**Priest: Benedictio Dei
omnipotentis, Patris, et Filii,
et Spiritus Sancti, descendat
super vos, et maneat semper.
Server: Amen.**

**Priest: Placéat tibi, sancta
Trinitas, obsequium
servitutis meae, et praesta, ut
sacrificium, quod oculis tuae
majestatis indignus obtuli,
tibi sit acceptabile, mihi que,
et omnibus pro quibus illud
obtuli, sit te miserante
propitiabile. Per Christum
Dominum nostrum. Amen.**

Priest: Dóminus vobiscum.

Server: Et cum spírítu tuo.

Priest: Inítium sancti Evangélii
secúndum Joánnem.

Server: Glória tibi, Dómine.

Priest: in principio erat
Verbum, et Verbum erat apud
Deum, et Deus erat Verbum.
Hoc erat in princípío apud
Deum. Omnia per ipsum facta
sunt: et sine ipso factum est
nihil: Quod factum est, in ipso
vita erat, et vita erat lux
hóminum: Et lux in ténebræ
lucet, et ténebræ eam non
comprehendérunt. Fuit homo
missus a Deo, cui nomen erat
Joánnes. Hic venit in
testimónium ut testimonium
perhiberet de lúmíne, ut omnes
créderunt per illum. Non erat
ille lux, sed ut testimonium

perhiberet de lumine. Erat lux vera, quæ illúminat omnem hóminem veniéntem in hunc mundum. In mundo erat et mundus per ipsum factus est, et mundus eum non cognóvit. In própria venit, et sui eum non recepérunt. Quotquot autem recepérunt eum, dedit eis potestátem filios Dei fieri, his, qui credunt in nómine eius: Qui non ex sanguínibus, neque ex voluntáte carnis, neque ex voluntáte viri, sed ex Deo nati sunt. Et verbum caro factum est, et habitavit in nobis: Et vídimus glóriam eius, glóriam quasi Unigéniti a Patre, plenum grátiae et veritátis.

Server: Deo grátias.

COMMUNION OF PEOPLE AND PURIFICATION OF VESSALS IN THE DOMINICAN RITE

1. After the preparation prayer, receive the Host.
2. Make a “thanksgiving” for “the time of an Our Father”—I find that it takes about that long to consume the Host.
3. Genuflect.
4. Remove the pall from chalice and take the first sip.
5. Take the paten and scrape the corporal; put particles in chalice—you do this because you are going to put the ciborium where the Host was and you don’t want to set it on particles.
6. Recover the chalice and set it out of the way on the corporal to left of tabernacle.
7. Take the ciborium and place it on the front of the corporal and remove the cover.
8. Genuflect and take out one of the hosts.
9. Turn to the people and say “Ecce Agnus Dei, ecce qui tollet peccata mundi.” And the server will make the reply.
10. Give communion to server and any laity receiving.
11. Take the communion plate in left hand from server and return to the altar.
12. Consume any extra hosts and brush particles off communion plate into chalice.
13. Take the ciborium to get wine ablution, return to center and pour it into the chalice.
14. Consume the wine ablution from the chalice.
15. Take the ciborium to side to get wine and water ablution.
16. Say the ablution prayer and go to center, pour the second ablution into the chalice.
17. Consume the second ablution from the chalice.
18. Dry the ciborium, put the cover back on, and place it off the corporal to right of tabernacle.
19. Dry the chalice and remake it.
20. Wait until the server has moved book and snuffed the Sanctus candle, then go to book and read the Communion Verse.

Things to note:

Bonniwell, p. 44, f.n. 9, says that communion of the server is done before step 5 above. This is because he assumes that the server is the only communicant, and that his Host is on the corporal along with the priest’s Host. Since at public Masses his Host is in the ciborium, ignore f.n. 9. See also, Bonniwell, p. 70, f.n. 1.

Also, in step 9, when it is a sung Mass, the WDP custom is to do the Communion Confiteor at before the Ecce.

How to get things in and out of the tabernacle is explained on the next page.

COMMUNION OF PEOPLE AND PURIFICATION OF VESSALS IN THE DOMINICAN RITE

When tabernacle Hosts are to be changed.

1. After the preparation prayer, receive the Host.
2. Make a “thanksgiving” for “the time of an Our Father”—I find that it takes about that long to consume the Host.
3. Genuflect.
4. Remove the pall from chalice and take the first sip.
5. Take the paten and scrape the corporal and put particles in chalice—you do this because you are going to put the ciborium where the Host was and you don’t want to set it on particles.
6. Recover the chalice and set it out of the way on the corporal to left of tabernacle.
7. Take the ciborium out of the way near the chalice.
8. Remove center altar card and put it on Epistle side.
9. Open tabernacle door (tricky since your thumbs and index fingers are together—I can explain if needed).
10. Genuflect and take out the ciborium.
11. Close tabernacle door if there are any hosts (e.g. for the monastrance) remaining in the tabernacle. If tabernacle is empty, leave the door open.
12. Take the cover with little veil off the ciborium and put to the right of the corporal.
13. Genuflect and take out one of the hosts.
14. Turn to the people and say “Ecce Agnus Dei, ecce qui tollet peccata mundi.” And the server will make the reply.
15. Give communion to server and any laity receiving. If you run out of Hosts, go to altar and get newly consecrated to continue communion—leaving empty tabernacle ciborium on corporal uncovered.
16. Take the communion plate from server and return to the altar.
12. Consume any extra old Hosts.
13. Clean any fragments in tabernacle ciborium into chalice with your finger. You will not do an ablution of his ciborium as the dampness will make the Hosts stick to the inside.
14. Transfer the newly consecrated Hosts to the tabernacle ciborium and put it in the tabernacle.
15. Genuflect and close tabernacle door; replace altar card.
16. Brush particles off communion plate into chalice
17. Take the Mass ciborium to get wine ablution, return to center and pour it into the chalice.
18. Consume the wine ablution from the chalice.
19. Take the ciborium to side to get wine and water ablution.
20. Say the ablution prayer and go to center, pour the second ablution into the chalice.
21. Consume the second ablution from the chalice.
22. Dry the ciborium, put the cover back on, and place it off the corporal to right of tabernacle.
23. Dry the chalice and remake it.
24. Wait until the server has moved book and snuffed the Sanctus candle, then go to book and read the Communion Verse.

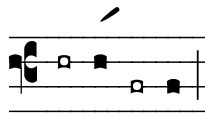
TONE FOR CHANTING THE MASS READINGS ACCORDING TO THE DOMINICAN RITE

If you do not purchase the *Cantus Lectionum Missarum*, you will need this to prepare the elssons when you celebrate sung Mass.

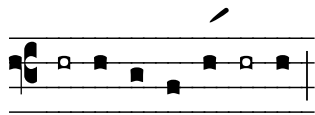
THE PROPHECY AT MASS (AND READINGS AT OFFICE)

ONLY USED WITH THERE ARE THREE READINGS AT MASS

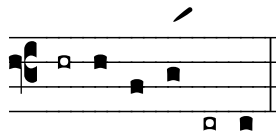
Flex: First break in three part sentence if needed:



Mediatio: the major break in a sentence:



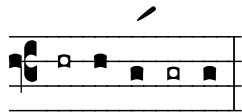
Terminatio: End of Sentence:



Terminatio of a question.



End of the reading as a whole:



EPISTLE TONE

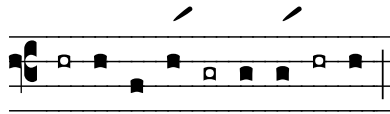
THIS IS USED WHEN THERE ARE TWO READINGS, EVEN IF THE FIRST READING IS FROM THE OLD TESTAMENT.



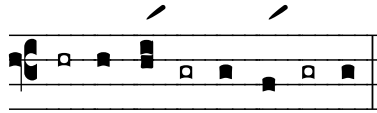
Fra-tres : Ca-ris-sime:

There is no "flex": just hold the last note.

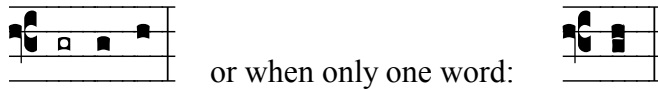
Mediatio:



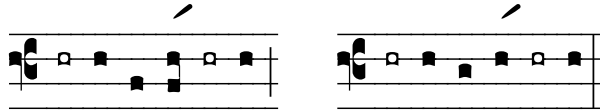
Terminatio:



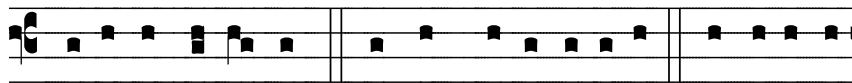
Terminatio in a question:



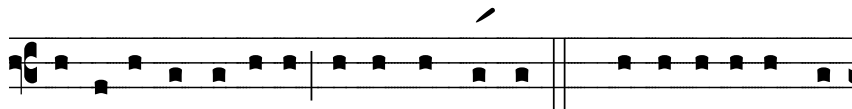
Mediatio and termination at the end of reading as a whole:



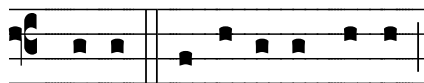
GOSPEL TONE



Dómi-nus vo-bís-cum. R̄. Et cum spí-ri-tu tu-o. Sequénti- a



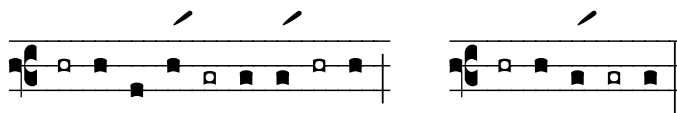
sancti e-vangé-li-i se-cúndum X. R̄. Gló-ri-a ti-bi, Dó-



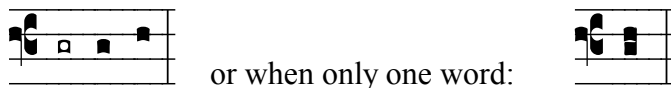
mi-ne. In il-lo tempo-re:

There is no flex; just hold the last note.

Mediatio and terminatio:



Terminatio of a question:



Mediatio and terminatio of the last sentence of reading:

